

# SOUTH DAKOTA.

## TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (a)

Total .....	19,854
Reservation Indians, not taxed (not counted in the general census) .....	19,068
Indians in prison, not otherwise enumerated .....	4
Indians off reservations, self-supporting and taxed (counted in the general census) .....	782

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total .....	19,792
Reservation Indians, not taxed .....	19,008
Indians in prison, not otherwise enumerated .....	4
Other persons with Indians, not otherwise enumerated .....	720

## INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total .....		19,068	9,271	9,797	12,183
Cheyenne River agency .....		2,823	1,356	1,467	1,239
Crow Creek and Lower Brule agency .....		2,084	1,003	1,081	1,213
Pine Ridge agency .....		5,533	2,675	2,858	5,533
Yankton agency .....		1,725	824	901	432
Rosebud agency .....		5,381	2,646	2,735	3,768
Sisseton agency .....		1,522	767	755	
Cheyenne River agency:					
Cheyenne River reservation .....	Blackfeet Sioux, Sans Arcs Sioux, Minneconjou Sioux, and Two Kettle Sioux.	2,823	1,356	1,467	1,239
Crow Creek and Lower Brule agency .....		2,084	1,003	1,081	1,213
Crow Creek reservation (a) .....	Lower Yanktonnai Sioux .....	1,058	504	554	529
Lower Brule reservation (a) .....	Lower Brule Sioux .....	1,026	499	527	684
Pine Ridge agency .....		5,533	2,675	2,858	5,533
Pine Ridge reservation .....	Ogalalla Sioux, 4,488; mixed bloods, 528.	5,016	2,373	2,643	5,016
	Cheyenne (Northern) (b) .....	517	302	215	517
Yankton agency:					
Yankton reservation .....	Yankton Sioux .....	1,725	824	901	432
Rosebud agency:					
Rosebud reservation .....	Brule Sioux No. 1, 1,238; Brule Sioux, No. 2, 760; Lower Sioux, 1,032; Waziahziah Sioux, 1,184; Two Kettle Sioux, 228; Northern Sioux, 107, and mixed bloods, 762.	5,381	2,646	2,735	3,768
Sisseton agency:					
Lake Traverse reservation .....	Sisseton and Wahpeton Sioux.	1,522	767	755	

a Much of the area embraced in these reservations was included in the Old Winnebago reservation, created by executive order July 1, 1863.

b The Northern Cheyennes were removed, as a military necessity, to the Tongue River agency, Montana, September 14, 1891, after being temporarily at Fort Keogh, Montana.

## REPORT ON INDIANS TAXED AND NOT TAXED.

The civilized (self-supporting) Indians of South Dakota, counted in the general census, number 782 (382 males and 400 females), and are distributed as follows:

Charles Mix county, 28; Gregory county, 109; Hughes county, 13; Moody county, 147; Pyatt county, 11; Stanley county, 392; Sterling county, 52; other counties (8 or less in each), 30.

The characteristics of the citizen Indians are indicated in the following general descriptions:

## TRIBE, STOCK, AND LOCATION OF THE INDIANS IN SOUTH DAKOTA.

TRIBES.	Stock.	Reservation.	Agency.
Blackfeet.....	Siouan.....	Cheyenne River.....	Cheyenne River.
Brulé (Lower).....	Siouan.....	Crow Creek and Lower Brule..	Crow Creek and Lower Brule.
Brulé (Upper).....	Siouan.....	Rosebud.....	Rosebud.
Cheyenne (Northern).....	Algonkian.....	Pine Ridge.....	Pine Ridge.
Lower Sioux.....	Siouan.....	Rosebud.....	Rosebud.
Minnikonjo.....	Siouan.....	Crow Creek.....	Crow Creek and Lower Brule.
Minnikonjo.....	Siouan.....	Cheyenne River.....	Cheyenne River.
Minnikonjo.....	Siouan.....	Rosebud.....	Rosebud.
Ogalalla Sioux.....	Siouan.....	Rosebud.....	Rosebud.
Ogalalla Sioux.....	Siouan.....	Pine Ridge.....	Pine Ridge.
Sans Arcs Sioux.....	Siouan.....	Cheyenne River.....	Cheyenne River.
Sioux (mixed).....	Siouan.....	Rosebud.....	Rosebud.
Sisseton.....	Siouan.....	Lake Traverse.....	Sisseton.
Two Kettle.....	Siouan.....	Rosebud.....	Rosebud.
Two Kettle Sioux.....	Siouan.....	Old Winnebago.....	Crow Creek and Lower Brule.
Two Kettle Sioux.....	Siouan.....	Cheyenne River.....	Cheyenne River.
Wahpeton.....	Siouan.....	Lake Traverse.....	Sisseton.
Wuzahzah.....	Siouan.....	Rosebud.....	Rosebud.
Yanktonnai.....	Siouan.....	Crow Creek and Lower Brule..	Crow Creek and Lower Brule.
Yanktonnai (Magaboda, Drifting Goose).....	Siouan.....	Crow Creek and Lower Brule..	Crow Creek and Lower Brule.
Yankton Sioux.....	Siouan.....	Yankton.....	Yankton.

With the exception of the Northern Cheyennes at Pine Ridge, who are Algonkian, the entire Indian population of the 6 agencies is of Siouan stock.

## CHEYENNE RIVER AGENCY.

The Indians of this agency are Blackfeet, Two Kettle, Minneconjou, and Sans Arcs Sioux. They were living here prior to the adoption of the reservation system. They formerly occupied and ranged the territory west of the Mississippi river and north of the Platte. The Cheyenne River reservation was established in 1868, since which time these bands have occupied it, not having resided on any other reservation. There are a few families from other reservations living here who have come in from time to time and have been allowed to remain. None of the bands are extinct, but owing to intermarriage the tribal or band distinctions are no longer recognized or in existence, and so they are virtually one tribe, and were enumerated as such.—P. P. PALMER, United States Indian agent.

## CROW CREEK AND LOWER BRULE AGENCY.

The Lower Yanktonnai Sioux formerly resided near Pipestone, Minnesota, but have lived in this region about 85 years. They are remnants of many tribes who roamed adjacent to this region.

After the Santees and Winnebagos ran away from the Old Winnebago reservation in 1864 for fear of starving, the government, in 1868, made a treaty with the Sioux, and these Indians were placed on this portion of the Old Winnebago reservation, now known as the Crow Creek reservation, on the east bank of the Missouri, 25 miles north of Chamberlain, South Dakota. The Sioux of this reservation claim to have always been friendly to the white people, and many of them have served the nation faithfully as soldiers and scouts.

The Brule Sioux located at this agency are on the southern portion of the agency, 5 miles below Chamberlain, South Dakota. They originally came from the up country around the head waters of the Mississippi, and ranged over the northwest, dangerous, murderous Indians. In the Sioux massacre of 1863 they took a prominent part. They are the most superstitious of American Indians.—ANDREW G. DIXON, United States Indian agent.

## PINE RIDGE AGENCY.

The Ogalalla Sioux have been here 13 years, the Northern Cheyennes 11 years, the mixed bloods (Ogalalla Sioux) 13 years.

The Ogalalla Sioux and mixed bloods came from southern Nebraska. The Northern Cheyennes came from Montana (and returned there in 1891). The tribes all live separately, not being merged into other tribes. They have been among the fiercest and most warlike of the Sioux.—CHARLES G. PENNY, captain United States army, Indian agent.

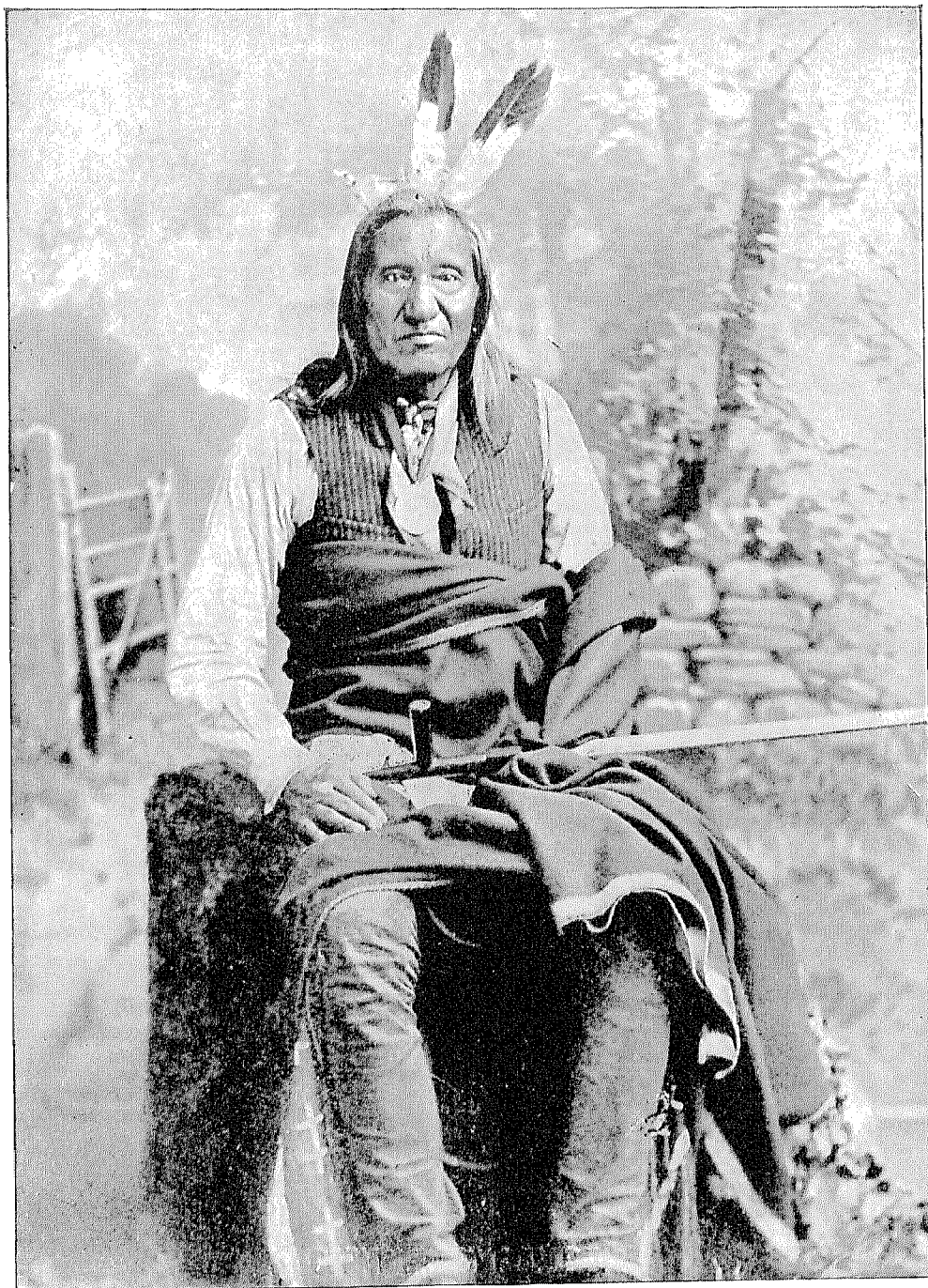


SITTING BULL.

SIoux.—SOUTH DAKOTA, SEPTEMBER, 1890.

GILBERT GAUL.



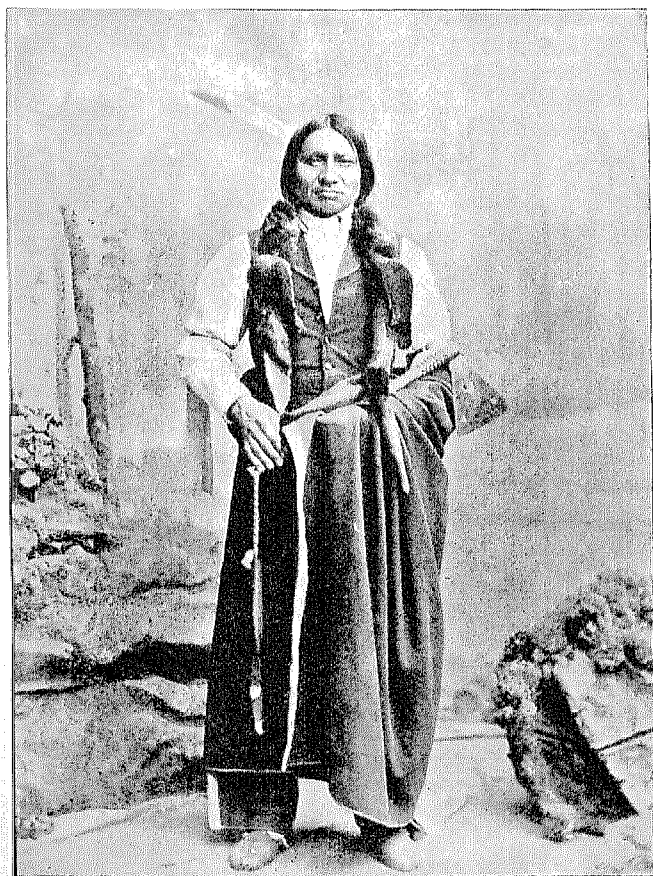
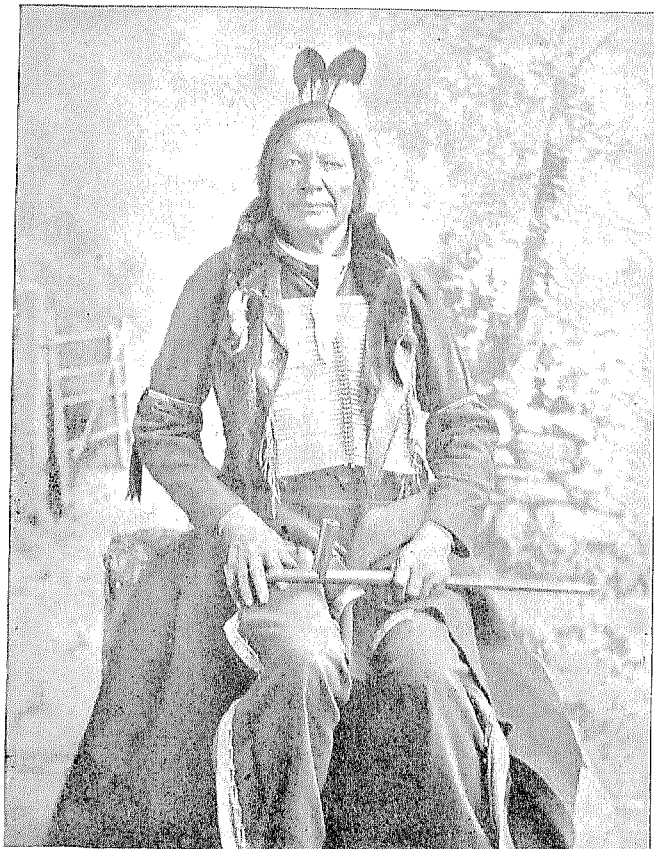


(C. M. Bell, photographer, Washington, D. C.)

1890.

PINE RIDGE AND ROSEBUD AGENCIES, SOUTH DAKOTA.  
LITTLE WOUND, PINE RIDGE AND ROSEBUD SIOUX.





(C. M. Bell, photographer, Washington, D. C.)

SIoux, PINE RIDGE AND ROSEBUD AGENCIES, SOUTH DAKOTA.

FIRE LIGHTNING.  
HANDSOME ELK.

YOUNG-MAN-AFRID-OF-HIS-HORSES.  
STANDING CLOUD.

1890.

## YANKTON AGENCY.

The Yankton agency and reservation were established in 1859. The Yankton Sioux Indians have been here since that time. They are divided into 8 bands. They lived along the Missouri river from Pierre to Council Bluffs previous to the establishment of the agency. They were then known as "the 3 upper bands" and "the 3 lower bands". They intermixed, however, and frequently counseled together.

The Yanktons never lived in any other country but this since they were first discovered by white people, except that they sometimes lived along the James, the Vermilion, and the Big Sioux rivers, where they raised small patches of corn and pumpkins; but during the winter season they returned to the Missouri river bottoms. This was prior to their being placed on this reservation.—E. W. FOSTER, United States Indian agent.

## ROSEBUD AGENCY.

The several bands of Sioux of this agency have been on their present reservation since 1878. Previous to that time they lived in western Nebraska and Wyoming. They originally roamed over those states and the Dakotas. The bands were located at Whetstone agency, Dakota, from 1868 to 1870, and at Spotted Tail agency, in Nebraska, from 1872 to 1878. These Indians are among the most famous of the Sioux. They were warlike and brave, some of their warriors being the most savage of all Indians.—J. GEORGE WRIGHT, United States Indian agent.

## SISSETON AGENCY.

The Sisseton and Wahpeton Sioux are one people, composed of about one-third mixed bloods. They were originally Minnesota Indians. In 1862, after the outbreak of that year, they acted as scouts for the government, and were entirely friendly during the Sioux massacre of 1862-1863. To reward them they were removed to Dakota, and given this reservation in February, 1867, by treaty, and have lived here ever since. They were living here from 1863 to 1867 on nonreservation land. In 1867 the reservation was made and the agency established, this then being a wild and an unoccupied country.

The Sisseton and Wahpeton Sioux Indians were at one time 2 distinct tribes, but since coming here and making the treaty of February, 1867, they have become merged into 1 tribe, calling themselves the "Sisseton and Wahpeton Indians". They are a part of the Sioux Nation, but have not held communion with the rest of the Sioux Nation for the past 29 years.—WILLIAM M. CUSICK, United States Indian agent.

## INDIANS IN SOUTH DAKOTA, 1890.

The Indians living within the area of South Dakota at the date of its discovery by white people were chiefly Sioux. Many of the Indians now on reservations in South Dakota were gathered up and brought from adjoining states and territories.

At many of the agencies, now living quietly and peaceably, some working, but most of them fed by the nation, are some of the most dangerous Indians on the American continent. Some of the ancient warriors are now completely worn out by age, such as Red Cloud, at Pine Ridge; others, like John Gall and John Grass, at Standing Rock, are farmers or herders. Many of these Indians were fierce fighters under Sitting Bull in years past, and in 1890 they seemed desirous of reviving their warlike prowess. The discontented Sioux in 1890 who did much toward the revolt ending in the Wounded Knee fight were Sitting Bull, Circling Bear, Black Bird, and Circling Hawk, of Standing Rock agency; Spotted Elk (Big Foot) and his aid, of Cheyenne River agency; Crow Dog and Low Dog, of Rosebud, and others, of Pine Ridge. The latest Indian war was the outbreak at Pine Ridge in the fall of 1890, ending with the destruction of Big Foot's band of Sioux from Cheyenne River agency, December 29, 1890, by Colonel J. W. Forsyth, of the Seventh United States cavalry. (a)

## THE MESSIAH OR GHOST DANCE.

In the fall of 1890 a series of outbreaks were threatened among the western reservation Indians, due to excitement brought about by the belief in the coming of an Indian messiah, who was to accomplish three essential things: the white people were, all at one time, to leave the Indian country; the dead Indians were to come to life again and repeople their old country, and the buffalo, the Indians' food, was to return in numbers as of old. To aid the coming of this messiah the Indians were to dance night and day until he appeared. The date was fixed by prophets or messengers. The dance was called the ghost dance by the white people. It was not a war dance, as men and women participated in it; it was an invocation.

<sup>a</sup> In his report for 1891, Vol. I, pages LII-LIX, the Secretary of the Interior treats of the outbreak and its causes, including failure to fulfill promises made to the Indians. See also Report of the Commissioner of Indian Affairs, 1891, pages 127-142.

## CROW CREEK AND LOWER BRULE AGENCY.

Report of Special Agent JOHN J. BOYLE on the Indians of Crow Creek and Lower Brule reservations, Crow Creek and Lower Brule agency, South Dakota (the agency on the Crow Creek reservation was Chamberlain), July and August, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (a) Crow Creek reservation, Lower Yanktonnai, Lower Brule, and Minnekonjo Sioux; Lower Brule reservation, Lower Brule and Lower Yanktonnai Sioux.

The unallotted area of the Crow Creek reservation is 203,397 acres, or 317.75 square miles; the Lower Brule reservation is 472,550 acres, or 738.25 square miles. These reservations have not been surveyed, although some lines have been ascertained. The Crow Creek reservation was established, altered, or changed by order of department, July 1, 1863 (see Annual Report of the Commissioner of Indian Affairs, 1863, page 318); treaty of April 29, 1863 (15 U. S. Stats., p. 635), and executive order February 27, 1885. (See President's proclamation of April 17, 1885, annulling executive order of February 27, 1885.) The Lower Brule reservation was established, altered, or changed by treaty of April 29, 1868, vol. 15, p. 635, and executive orders January 11, March 16, and May 20, 1875, and November 28, 1876; agreement, ratified by act of Congress approved February 28, 1877, vol. 19, p. 254, and executive orders August 9, 1879, and March 20, 1884. (Tract 32,000 acres, set apart by executive order of January 24, 1882, is situated in Nebraska. Act of Congress, March 12, 1889, vol. 25, p. 888. President's proclamation of February 10, 1890, vol. 26, p. —.)

Indian population 1890: Crow Creeks, 1,058; Lower Brules, 1,026; total, 2,084.

## CROW CREEK RESERVATION.

Crow Creek Indian agency is located on the east bank of the Missouri river, South Dakota, 25 miles north of Chamberlain, the present end of the Milwaukee and St. Paul railroad, and 6 miles north of where Crow creek, from which it takes its name, empties into the Missouri, on the site of old Fort Thompson, of which at present only the officers' quarters, now used as a coal shed, and a few stumps of stockade remain. On a long strip of river bottom 200 yards wide, having a large grove of cottonwood trees along the river bank, with 500 feet of clean space between the grove and the cliffs, the agency buildings are located.

This agency was established in 1863 by Colonel Clark Thompson, at that time superintendent of Indian affairs for the northwest. This officer brought from Minnesota, a short time after the massacre in that state, down the Mississippi and up the Missouri 1,300 Santees and 1,900 Winnebagos, and placed them on this reservation. They were, properly speaking, prisoners of war, and as the government had its hands full in other quarters at that time, the poor Indians were in immediate danger of starvation during the spring of 1864. These Indians were very much dissatisfied, and accordingly began to lay plans to get away. After making a number of dugouts and rafts, one night they floated down the river.

In 1868 the government made a treaty with the Sioux Nation by which it agreed to issue annuities to those people for 30 years and to furnish school facilities for 20 years and rations until self-supporting. There is a doubt existing about the rights of the people now located at Crow Creek under this treaty. They claim to be the Yanktons and Yanktonnais. They are in fact the few remaining representatives of many different tribes collected between the Great Lakes and the Missouri river. The treaty is by no means clear, as it appears to have meant the Indians of the west bank of the Missouri. At the time of the treaty these people were a roaming, restless band in the summer, making their home on Crow creek, where they engaged in raising corn, but in the winter would go on long hunts over the distant plains and to the mountains. They are peaceful, and claim never to have been at war with the whites, and many of them have rendered valuable service as scouts for our soldiers. The Yanktons and their allied friends and relations were placed by the commissioners here between the years 1866 and 1868. As this had always been their favorite haunt, it was thought best to let them remain on the east bank of the river.

The agency buildings cover about 500 square feet of ground, inclosed by a paling fence, and comprise some 20 buildings, ranging in value from \$15 (the old post office erected in 1875) to \$5,200 (the new flour mill erected in 1887, in the best repair and painted white), all valued at \$26,000. A short distance west is located the corral where the cattle are slaughtered. The schools are located near here, and are capable of accommodating 40 boys and 40 girls, with ample playgrounds inclosed with a barbed wire fence. In the middle of the inclosure is a small park. This is one of the finest agencies among the Sioux. The soil is black, gummy, and strong with alkali, and is what is called gumbo. It is very productive under favorable conditions, but the country is arid, and has not produced a favorable crop since brought under cultivation more than 5 years ago. Owing to little snow in the winter and little rain in summer there is not water sufficient for agriculture. Two years ago there was a fair crop, and the Indians were much stimulated with their success, but the last 2 years' crops have been almost total failures. Nearly all vegetables and small grains can be cultivated in the river bottoms, and melons, pumpkins, beans, squashes, small fruits, and many berries grow where they are protected from the hot winds and have sufficient moisture. The grass crop has been short, the little rain that falls being quickly dried up by hot winds.

The Crow Creeks number 1,058, with 375 heads of families. Comparatively few of them speak English. They nearly all live in houses (log or frame) in winter time, and in summer in tepees, and mostly on land in severalty. Men and women, with but few exceptions, are clothed in our costumes, the material being of cheap quality and mostly cotton. All of the women wear shawls, the abandonment of which would add to their personal appearance.

<sup>a</sup> The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.



A few of the men still carry blankets, but they are very few. All wear moccasins. They are cheap and comfortable. The women still wear leggings.

The men are fond of their families, and 1 wife is generally sufficient. There are, however, some few exceptions to this. It is understood that virtue is more the rule than the exception; still, wives often run off with other men, and vice versa.

As far as can be traced, they are supposed to have lived at the head of the upper lakes before the advent of the white man, as their name translated means "fern leaves", and the descendants of the fern leaves (Yanktons and Yanktonnais) are sometimes swamp dwellers. At present there are not many fine specimens of men among them. The man's hair is dry and shaggy, the effect of alkali, and the black slouch hat and black cotton gown do not help his appearance. He has a more or less haggard look and is always inclined to be thin. The women do not look as bright or intelligent as neighboring Indians. The woman's hair is unkempt, and she pays little attention to dress or personal appearance. As mothers they are very affectionate and no pains are spared with little ones, and this is particularly true about their attention to their young girls. They will put everything in the way of finery on them and make every sacrifice for them. This does not change with their advancing civilization. Every wish of the children they will try to gratify, and this is often to their detriment. In regard to going to school, the children would rather stay with their parents in the lodges, poor and dirty, than be well fed and clothed in the government schools. These Indians have great confidence in their children, and this interferes greatly with their advancement. The children frequently originate stories to get away from the schools, and their fond mothers believe them. The Indian boy is early at work, carrying wood for the fire or watering the pony (for no man is too poor to own a pony), an occupation the boy is never too small to engage in, and which he delights in. In his present condition the boy also likes to assist in farming, which occupation, if prosperous, he would follow and rapidly advance and be saved from destruction. Boys and girls associate freely together until the girls begin to show signs of womanhood; after this they are rarely left alone, and the girls are always seen with some relative.

White Ghost and Unzie are head chiefs at Crow Creek. White Ghost is about 65 years of age and about 6 feet high, of a square-cut type. Unzie is more of an orator or medicine man, and is of a nervous type and somewhat taller than White Ghost. There are a great many orators among these people.

As a rule these Indians marry young. Courtships are often helped out at the dances, which appear to be the only amusement they have left. Parents are very anxious to have their daughters married off, and make every sacrifice to have them look attractive. Advances are mostly made by the young woman's parents, and the young man's family make many presents to the young woman's family as a compliment for his having been the favored one. Marriages are mostly solemnized by the agent or by one of the several ministers, but they are often celebrated by agreement or by the old customs. These Indians do not marry blood relations. The women usually hold property in their own right, and this right is mostly respected by the husband. Moderate families of from 3 to 6 children are the rule.

These Indians are physically in a bad and an unhealthy condition. They were formerly used to much exertion and almost constant movement, and with a large roaming ground. In old times the Indian's world was very large and his imagination expansive and unmolested. His dominion is now limited to a day's travel in any direction. His movements and imaginations are restricted to the reservation, with grave doubts as to whether to-morrow the government will have any rations for him. With nothing to do, he lies around and about, dirt accumulates, the germs of disease show themselves, and he passes away at an early age. Scrofula, consumption, and catarrh easily affect him. His changed condition and his long remaining in one location have weakened his constitution, besides the sputa of his friends and relations soon affects the earthen floor of his house, which in winter is heated to an unbearable degree, and the germs of disease are developed.

About 58 per cent of all the diseases among these Indians is scrofula or tuberculosis, and threatens soon to exterminate them. It is visible on every hand, in sore necks, ears, eyes, and swollen joints. Dr. Graham, of Brule reservation, gives this classification of the disease among these Indians: in the parent it is tuberculosis; in the child or youth it is scrofula and tuberculosis, and in the prime of life it is again tuberculosis.

Syphilis during the past 5 years has been little known among these Indians, but all other forms of venereal diseases have been of late years very prevalent, especially among women. The old Indians and tradition say that scrofula and consumption were little or almost unknown among them until within the last 50 years. The first cases of syphilis remembered to have been heard of among the Yanktons were in the year 1858, as stated by one of the most intelligent interpreters here. The first case of scrofula particularly noticed among the Brule Sioux occurred in 1869. In the year 1868 beef cattle were first delivered to these Indians, and from that period the ascendancy of tuberculosis is marked. Many have goiter, probably from the alkali in the water; most probably from water lying in the dried-up creeks in the summer, that is covered with a heavy green scum, and yet this is the only water to be had.

Tapeworm is quite prevalent, as well as cancer and tumor, which is believed to be caused by eating the tendinous part of the meat, which in their day of plenty was thrown away.

There is complaint that the issue of diseased cattle delivered to these Indians has much to do with many of their ills, and doctors express the opinion that there should be a more rigid inspection of the cattle issued.

Suicide has been quite frequent recently among these Indians, and often from very trifling causes. Hanging is one of the methods most resorted to. They are affected by all the ills of rheumatism, and acute inflammation carries many of them off.

Near the agency buildings there is what is called the agency farm, with about 200 acres under cultivation, for the benefit of the agency and employes, and where the schoolboys are taught many of the rudiments of farming. Everything is tried on this farm, and everything grows until July and August, when the sun burns up everything in the way of crops. The stable at this farm contains stock for service and breeding purposes.

The carpenter shop is a large and well fitted building, with ample space to store material and for the working of several boys at the trade, under the direction of a practical carpenter. They have built a number of well modeled, neat houses over the reservation, called issuehouses. A well appointed semimachine and blacksmith shop is on the agency. The agricultural machinery is generally stored in the open air.

These Indians are disgusted with farming, with but few exceptions. They have been induced to believe that if they would try to farm they would be happier and wiser men. Farming has failed on account of the unfit country, and so after all their pains they are just where they began. The government agreed to furnish them seed and instructions, and machinery as well. The result of this is that here and there an Indian has been found who is considered seriously interested as a farmer, and for which he is given a reaper or mower or a wagon. Nearly every Indian house has a grindstone, and several have two. Where a farmer has no machine, he borrows one from the agency, or some 4 or 5 are given an interest in one. This does not always work well, as the first man may break the machine, and he leaves it wherever the accident may have happened. It is taken away by an employe, and after a few weeks is repaired, the other Indians in the partnership meanwhile being deprived of its use.

The Indian has been told repeatedly that he will have to be self-supporting, and to be so he must farm, and so he informs the agent that he wishes to break and plant. The official farmer is sent with seeds, plows, and other necessities. This opening up an Indian farm is a matter of some moment, and a sort of levee is held by friends. In the matter of farming with the Indian on reservations, there is never enough seed to go around nor enough tools. Some get a lion's share, while others are entirely left without any.

Some 290 out of the 375 heads of families are engaged in farming in severalty, and nearly all are located. A great deal of this has been done within the past 6 years. Before this there was very little method in their farming; they cultivated small spots, often at long distances apart. Now on many of the farms are small, neat, painted, clapboard houses. Many have log houses, and the inclosures about most of the farms are barbed wire fences. At Brule 1,400 acres of land were broken this year, 655 put in corn, 460 in wheat, and 220 in mixed vegetables, potatoes, tomatoes, squashes, turnips, melons, and pumpkins, very little of which gave any return. Two years ago the Indians had a partially successful crop, and the government bought it all from them at a fair price, and they thus made a good deal of money and were happy; and, to further help them, they were advised to buy grain from the surrounding farmers, which they did and held, and then sold to the government at a neat profit. With the proceeds many of them invested in agricultural machinery.

They generally make sufficient hay to last them through the winter. They are mostly assisted in everything they do by the government farmers and machinery. This is so with all the farming, breaking, sowing, and reaping.

This and last year these Indians have been sorely disappointed in receiving such small returns for all the labor expended on the soil. This is not the Indian's fault, for many intelligent white farmers have naught for all their efforts. This location is most emphatically not a farming country. The Indians have a fair knowledge of the best kind of seed, and particularly of that which they have used.

This country is generally supposed to be a good country for stock raising, and many are successful in raising cattle, but the Indian at present is not supposed to possess qualities fitting him to raise cattle, principally by reason of his extravagant ideas of living. When the Indian is rich, every day is a holiday. He is extravagant. He gives large parties, and likes to visit and to be visited. With plenty he is wasteful, and had he cattle he would kill a calf every day, and so soon demolish his herd. With horses the Indian is at home. He loves to keep them as long as he can. He loves to see them increase and multiply, and on that account puts the greatest value on a mare.

Live stock get along with moderate shelter. Cattle find grass all winter, and the ponies are successful in finding fodder, even in deep snow. This country will winter herds.

The Indians on Crow Creek live mostly in log cabins. These are strongly built and tightly plastered with the cement clay of the country. They are of the Sioux tribe, and formerly lived in skin covered lodges, beautifully painted. One would expect the same taste, as the love for color could be applied to log and clapboard houses as well as to skins, but the art of painting has passed away.

Many frame houses, painted white, dot the river side of this reservation, where most of the land has been taken in severalty. These white houses (1.5 stories high) have been built and given by the government to what are considered the best Indians, but here the best Indian is said to be the Indian capable of sticking closest for the longest time and begging hardest. These houses are valued at \$250 each.

The Brule log cabins assume more pleasing proportions than those of the Yanktons at Crow Creek. Nearly all have some little irregularity to break up the monotony, such as ridgepoles projecting over the ends, logs left hanging over the front or sides, like waterspouts. Nearly all have an arbor; some have two or three. This is a shelter from the sun, constructed of a series of upright forked posts and a number of cross poles interwoven with boughs, in front of or about the houses. These assume all sorts of shapes, and give the builders a great deal of pleasure and comfort. In time of disease or disorder these people tear down their houses and build new ones.

The arts of the Crow Creek and Brule Indians consist in the whittling of some grotesque figures on their clubs and pipestems and wood carving, some examples showing observation. Often the same design passes from generation to generation, and perhaps once had a well defined meaning. Birds, animals, and fish are often attempted and well carried out. These people carve many canes out of a species of willow that is found on the river bottoms. Nearly every family carves the stone pipe. It is done with a knife and polished with a cloth and the palm of the hand. The brace and bit to bore the hole in the stone are borrowed from the government shops.

A sense of color is strongly developed in the women. Apparently they make all the ornaments for the men, do all the embroidery and color work in quills, straw, or beads, and make handsome coats, moccasins, pipestems, club handles, and bags of all sizes, shapes, and sorts. In their arts every conceivable thing is made to do service, stones, shells, nuts, teeth, claws, horns, hoofs, feathers, skins, quills, and beads. With quills and beads their designs are very pleasing, direct, and to the point; they are not mere attempts at imitation, but strange conventional effects and forms which have been long used among them.

The Brule women are always working, and they must accomplish a great deal in their way. Young married women take great pride in making the trappings for their first baby. At times these are very beautiful objects.

The children at school are very apt, making small models with clay that they take from the creek bed. They model groups of various animals. Horses seem to be the favorite subject.

Education is one of the most difficult problems. As far back as 1885 education began among the Yanktons at Crow Creek, and now there is hardly a trace left. The method now is not to say or speak a word of Dakota before the children, only English.

Many young Indian men and women with ability to speak English refuse to do so, and it is with the utmost difficulty one can get a word of English from them.

At Crow Creek there are plenty of school facilities. At the government schools day and boarding pupils are taken. The day scholars are mostly those living at or near the agency. There exists a difference as to which is the best, day or boarding schools, one party believing that the good that is acquired at school in the day is lost by being with their parents over night, while others believe that what they acquire at school in the day is imparted to the parents in the evening, which advances the whole line. Either seems to have a compensation. The great trouble is not with the Indians not understanding or wishing to be educated but because they believe that our professed education is a white man's scheme and another of his wiles to get the best of him. The confidence necessary to get the best results does not exist. The Indian still has the secret thought he will some day return to all his past glory and cover the land as of yore. He dreams of a deliverance from the whites. This is natural to him, as he is very romantic and imaginative, and lives a great deal in the past, and tells and retells the stories of his fathers.

The government school at Crow Creek is composed of a superintendent's home and the boys' and teachers' dormitories, 2 stories in height, in which are the general school offices. There are sleeping quarters for about 40 boys, with washrooms, and storerooms for their clothing. The disagreeable part of these buildings results from having painted part of the interior a dirty black brown and having a strong odor of carbolic acid and other disinfectants. The Indians say it is the white man's odor. He does not seem to think it was intended for him. The girls' school building stands about 400 feet from the boys' school, and is somewhat larger. Here is the common dining hall, where all eat and where everything is cooked and baked by the girl pupils, and where sewing, mending, and cooking are taught to pupils. In this building also are the girl's dormitories, as well as those of their matrons and teachers. The boys sleep 2 in a bed; the girls have single beds. The boys are crowded. Between these 2 school buildings is a 2-story building, in which is the school proper. This school has numerous other outbuildings, in which training is given, such as farming, a very little harness making, shoemaking, and carpentering.

There is considerable difficulty in getting the children to attend school. It would be hard to get to the root of this evil. Often it is the parents, again the children, who will tell stories about the schools and the male teachers. The parents will say the children are sick or away visiting, or any other excuse so as not to send them to school. The agent brings them to obedience and to school by cutting down the parents' rations. The agent does not always know just how many children there are in a family, particularly if he does not trouble the agency doctor.

Every child is examined before being admitted to the school. If it has any disagreeable or infectious disease it is not accepted, but is allowed to remain with its parents. Much unnecessary trouble is saved in this way, as it is found that many children are so affected by disease that it would only be a waste of energy to try to educate them; besides, they would be injurious to the more healthy children.



Some of the boys and girls are taken to government or contract schools in the east. Some have been to Hampton, some to Carlisle, and some to Philadelphia. There is an impression that the climate of Hampton is not good for them, as it is too moist. Many return and soon after die.

There has not been sufficient practical return here for the many children educated in the east. In fact, there is no showing for it at all, as they soon fall back into their old ways and are more harmful than beneficial about the reservations.

A few years ago Miss Grace Howard undertook to remedy this. With the assistance of some charitable friends in New York she built a house (designed by a New York architect) some 12 miles from the agency, where the girls who had been to Hampton or other schools could stay and have a comfortable home as long as they wished. She had accommodations for about 12, with an organ and other home amusements. It was proposed that they should do sewing, mending, and washing. It was soon apparent that they preferred their old surroundings, and Miss Howard found that her exertions were fruitless. She now has about 12 children in this house, mostly girls, and they are the pick of the agency. She has a farm attached, and receives what rations are allowed to the children from the government. There is a teacher, and half the day is devoted to their books, the rest to all kinds of housework.

About 16 miles north of the agency, at Stephan, Hyde county, South Dakota, is the Immaculate Conception Catholic Indian mission, mostly devoted to educational work. In the spring of 1886 a little cottage was erected, serving the double purpose of a residence and a school (supported by the Catholic church), making a good beginning, with 33 pupils. In 1887 a large house was erected, 40 by 100 feet, and opened in the fall with 90 pupils under the government contract system. In the year 1888 another building was erected to accommodate the demand for admission, and was for the use of girls only. This building was not completed until the fall of the present year. Day and boarding pupils are taken at these schools. The domestic part of the work is mostly under the care of the sisters of the Benedictine order. The teachers are brothers of the same order. All the children have single beds, and all assist in the various duties about the house. The boys work on the farm, where they have 160 acres under cultivation and are asking for more land. They have a fine herd of cattle, many horses, hogs, and a fine series of barns. They value this property at about \$40,000. The schools are well kept, and no bad odors are to be found in any of the bed or play rooms.

The Episcopal church has 3 schools on different parts of the reservation, mostly for day scholars, that are managed by the mission.

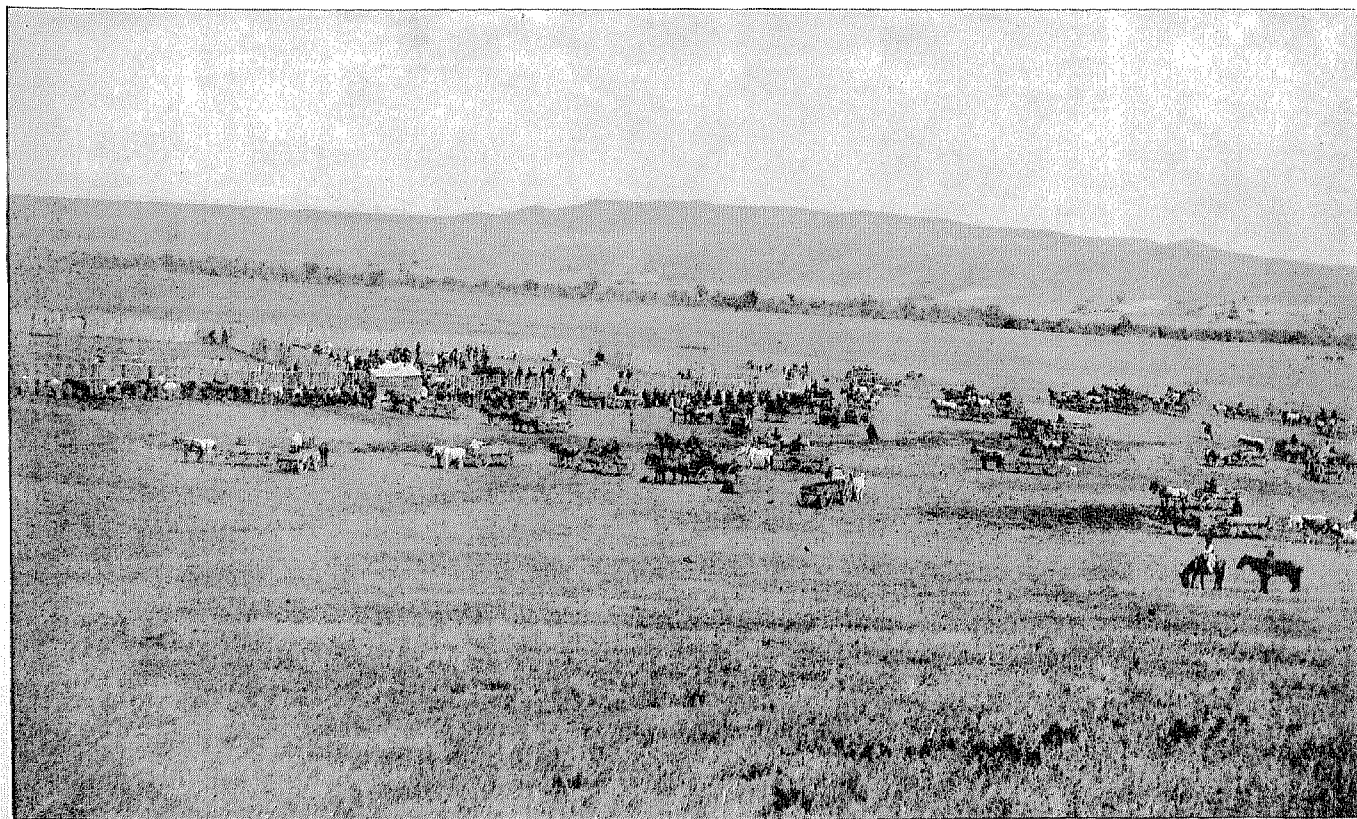
There is not much evidence of results from educational attempts here in proportion to the time and energy expended. The Catholic mission of Stephan is the one Miss Drexel has been interested in and partly built, giving \$20,000 toward it.

At Crow Creek the Indians are religious in their own way, and at Brule as well. The Christians have been working a long time among these people, for at the end of the seventeenth century the Jesuits had missions among them at the head of the lakes and at the falls of St. Anthony.

The Indian has not given up his medicine man, and hardly a week passes that there is not a dance. The medicine man has always been a great drawback to the progress of Christianity among these Indians. An Indian or his children may be under treatment with the doctor, when he will suddenly go back to his medicine man. Thursday night is a favorite time for dances, which are many and for almost everything. They are mostly held in their wigwams. Friday night is church night with the Episcopalians who are located on the agency grounds. The Indians have an idea that they must be friendly with them, and so many of the women are seen in the church on Friday nights. Lately a native Presbyterian minister built a small chapel about 12 miles from the agency and is doing a good work. The Catholics are located, as the rest, 16 miles north of the agency, and have 2 stations on the reservation. About 60 Indians attend mass, many of whom receive the sacrament. At Brule the Episcopalians have the field almost to themselves, under the management of a native minister. The Presbyterians also have a native minister, who has a small church at the mouth of White river. The Catholics claim numerous converts.

There is a difference of opinion about the religion among the Dakotas. Keating says they have a very simple system, believing in a superior being and a number of subordinate beings with attributes, powers, and privileges varying greatly. The Great Spirit they worship as the creator of all things and the governor of the universe, and believe him to be the source of all good, but of no bad whatever. They also believe in an evil one, who is wholly engaged in the performance of evil. These two great spirits, good and evil, are eternal; but the evil one is partly subordinate to the good one. Mr. Riggs says the Dakotas have many gods, their imagination having peopled both a visible and an invisible world with mysterious or spiritual beings who are continually exerting weal or woe. These spiritual existences inhabit almost everything; consequently almost everything is an object of worship, and they find it necessary to offer sacrifice more frequently to the bad spirit than to the good.

In some cases of sickness the agency doctor is called in, and oftener the medicine man. Death resulting, the burial takes place soon after, the same day usually. At Crow Creek a young man died of consumption about 1 o'clock in the morning. At 8 o'clock of the same morning the body was placed in a box procured at the agency carpenter shop, where a number are kept on hand, and taken to the graveyard, where it was interred in a shallow



(H. B. Perry, photographer, Chamberlain.)

1890.

CROW CREEK AND LOWER BRULE AGENCY, SOUTH DAKOTA.

TWO VIEWS OF BRULE SIOUX AT RESERVATION BEEF CORRAL ON ISSUE DAY, WAITING FOR CATTLE TO BE KILLED BY GOVERNMENT BUTCHER.





(H. B. Perry, photographer, Chamberlain.)

1890.

CROW CREEK AND LOWER BRULE AGENCY, SOUTH DAKOTA.

KILLING AND DISTRIBUTING BEEF TO SIOUX.

SIOUX WAITING FOR BEEF FROM THE GOVERNMENT BUTCHER—SQUAWS GATHERING ENTRAILS FOR FOOD.



grave. The grave was filled, and the few men who assisted at the work drove off with their picks and shovels in the wagon, leaving some half dozen women behind, who set up a loud crying and moaning, accompanied by a peculiar chant, as if they were reciting some fixed form.

The pagan Indians are buried in small groups of graves on many points of the cliffs. They generally have some pieces of cloth or calico flags flying or lying around and have paling fences for their inclosures. The Episcopalians have a graveyard with many funeral signs and symbols. The Catholic mission has a graveyard, where all have been interred since the mission was established. A large cross marks the grave of the sister who lost her life during a blizzard in 1878 in coming from the school to the house, only a short distance.

A woman who died of consumption was buried at nearly dusk the next day. There were a great many people gathered at this funeral. A shallow grave was dug in the large Episcopalian graveyard, and after the regular service was gone through the men all retired and the women remained and set up a great howling, which lasted well into the night.

The Indian graveyards are always on high ground. On many of the hills surrounding Brule are to be seen weather-beaten, rude coffins, sometimes 3 or 4 together, all sizes, lying on the ground, and some are inclosed in bedsteads, probably once issued by the government, for they are of the pattern that many of them now have in their homes. Burials are not made in the trees around Brule, which was their custom a few years ago. They put the bodies in the ground, that they may not be molested. Besides, trees are scarce.

Visiting a graveyard and looking at some of the different groups of graves, we found that at the first one the lid had disappeared and the skeleton was bleached as white as snow. At another group we found the grave of an old woman uncovered. We knew it was a woman by the trappings remaining, and that she was old by finding her lower jaw bone, her skull having disappeared. Many small bundles lay tucked around her. These contained small pieces of all kinds of cloth, as from a patchwork basket. Three other distinct bundles contained each about a box of matches, and others contained tacks, matches, buttons, and many other trifles. When an Indian is about to die, they carry him out of the house for the sake of economy and to save tearing down the house, as none of these Indians will live in a house where a death has occurred.

The Indians at Brule are at present governed by the agent, who has within late years appointed judges of the peace and court of Indian affairs, who sit on all cases of crime or disagreement. If the Indians are not able to settle the case, it is given to the agent, who generally arrives at a satisfactory conclusion. The judges are appointed for an indefinite time. They sit twice a month.

There is a small body of reservation police, composed of many of the best men, and commanded by one of their chiefs, called Spotted Horse, a man of judgment and courage. Disputes of great import are still settled by councils.

Crow Creek is governed on the same plan and system as Brule, with Indian justices and police. The Indian police supply themselves with horses.

The same method of beef killing is carried out on ration day at both agencies, and this description applies to both. Saturday is the great day at the agency, called issue day. The Indians come from miles around. The families and their teams camp on the ground the Friday afternoon before, some having been on the road since Thursday morning.

On Saturday all are dressed in their best, and everything is put into the wagons for the return trip. At 7 o'clock in the morning camp is broken and all move toward the corral, where from 17 to 20 head of cattle, according to weight, are slaughtered. The killing is done in the corral. After having been weighed, the cattle are divided and driven into a second inclosure, where the head clerk, or any one he may wish to do the work for him, with a repeating rifle of large caliber, shoots them down. One bullet is generally sufficient; it breaks the beast's neck. They drop very rapidly, and when the last one drops the Indians rush in upon them with knife in hand. They cut out the tongue, which is the bit over which they have a dance or feast. Then the issue clerk and the interpreter call out to what band or head of family the beef belongs. It is divided in halves, quarters, and half-quarters. Then a team belonging to the family or band enters, and, hooking into any part of the beast, drags it to where the family or band have located in the corral. Then the hacking begins. Apparently every man, woman, and child has a knife. The skinning is mostly done by the men, but the women often do it, and sometimes without any help from the men. The skinning being completed, the legs of one side being cut off, the ribs being broken, all are cut and thrown in a pile, right into the dirt of many killings, the entrails are dragged out, and the women's work begins. They cut and throw the dirt out of the stomach, the intestines, and all the internal organs. One can not say they clean them. When the animals are all cut up, they are divided by the headman of the band or family. The skin is sometimes taken or given to a family, who tan it to make moccasins, or it is sold to the trader, who pays the same price for all, large and small. This money is divided among the band. The trader pays the same for all skins, because to say one was bad or one was good, one large or one small, would lead to continual disputes. In an hour there is hardly a trace of the carnage left on the ground. What little was left by the Indians has been secured by the dogs. Passing in the afternoon, one would have no idea of the slaughter of the morning, especially if the day were fair. Every vestige of the dirt would have been dried by the wind, and only the horns remaining to cause an unpleasant odor.

After the killing of beef at the corral the issue house is next visited. The women gather here with their bags to get flour; bacon, and any other of the commodities distributed by the government. Sometimes men are seen standing in lines with bags. The Indians are only admitted here 10 or 12 at a time. They are let into a vestibule or hallway, faced on the inner side by a counter, on which the clerk stands. He is handed the cards of each head of the family, and calls out to his assistant what is to be given. This is nearly always done in the Indian language.

In the afternoon there is hardly an Indian (with the exception of the regular hanger-on) to be seen about the place, all having gone to their homes.

The government is about to build slaughterhouses and have the cattle butchered, as for the embryo markets of the whites, and the meat distributed by weight.

The Indians never bleed the cattle they kill. They take great delight in tormenting them before they are dead.

Jerking beef is still the prevailing method among them for preserving their meat. It is a good method, and probably the best that can be used. Jerking means to cut the beef into strips and dry or cure it in the sun.

#### LOWER BRULE RESERVATION.

Lower Brule reservation is located on the west bank of the Missouri river about 5 miles below Chamberlain, South Dakota, on a flat plateau about 1.5 miles wide, the American creek on the north and the White river 6 miles to the south. There is very little timber on or near this reservation. The west bank of this plateau is in strange contrast to the opposite bank, where high chalk cliffs rise perpendicularly from the water.

The Brules were one of the wild bands of the Sioux or Dakota Nation. They never courted the white man, and but few of their people had any mixed blood until of late years. They were well governed and strict in their own laws; manhood was appreciated and virtue respected. In 1873 to 1875 General Sanborn, of St. Paul, was commissioned to organize and establish this agency. They have not been troublesome since. They have always assumed a firm manner, and continually demanded their treaty rights. They number 1,026 souls, and are at present decreasing. The grip found them easy victims, and left them more subject than before to their chronic diseases of scrofula and consumption. Their changed condition of living, with very little to do and general idleness, including eating government beef, is fast depleting them.

The men are of large mold and have a frank address. They can be called athletic types. They are nervous and quick in their movements. But very few of them can be called corpulent. They are broad shouldered in comparison to their head, hips, and height. There seems to be two stocks among them, one somewhat rounder than the other, while one is quite angular. This is apparent among the women as well as the men, but no one is able to give any explanation of it. The women are large in comparison with Indian women and women in general. Many of them are larger than the men, and very few are of small stature. They are quite neat about their persons, and their hair is nicely kept and, of course, more or less ornamented. They wear calico, but of the best quality and of a decided color. They are fond of their children and their husbands and are dutiful to their parents.

The offices at Brule are composed of a long row of buildings, with doctor's house and small hospital (never used) at one end. The houses of the carpenter, the farmer's assistants, stable boss, and assistant agent, with 2 more houses and an office, comprise the official row, with the post trader at a short distance outside of the inclosure. The stables and storehouses are located in the rear, and are the finest buildings on the reservation. The blacksmith and carpenter shops are comparatively small buildings and some distance back of the doctor's house. The schools are to the north, between the offices and the river, and are a fine series or group of buildings. On a hill about a half mile back is the corral, an upright log construction about 9 feet high. The estimated value of the government property is \$26,000. The first buildings were erected in 1875, and are classified from very bad to good.

The subagent takes the place of the agent, but in important matters the Indians make all their appeals to the agent at Crow Creek. He hears all their wants and smooths down all their difficulties. At times situations arise when the agent does not always have sufficient authority, and when he does not agree with the authorities then a special agent comes and looks into affairs.

Iron Nation and Wishful Heart are the head chiefs of the Brule people. Iron Nation is a very old man. He is about 6 feet high and of a thin, nervous type, and can be seen about the agency in a long unbleached muslin shirt like a hunting jacket and wearing smoked glasses. He has been very great in his day, but he has no future hope for his people. Wishful Heart is of a more aggressive type, a very handsome Indian, about 50 years of age, and 6 feet high.

The government school buildings at Brule are valuable, well built, and make a fine appearance, being near the river and having a few trees growing about them. The buildings are 1 large 2-story building for the general management, kitchen, dining room, sewing room, play rooms, matron's and superintendent's family quarters, and sleeping rooms for the boys and teachers. Another building stands back of this structure, making a sort of L-shaped wing, used for classroom and girls' sleeping quarters. In the rear of these are the school stables and barns.

They have a male industrial teacher, but besides farming I did not see any industries taught. At the time of my visit the blackboards were covered with drawings, all kinds of animals and human figures, the work of the children. This was during their vacation.



LOWER BRULE RESERVATION, CROW CREEK AND LOWER BRULE AGENCY, SOUTH DAKOTA.

IRON NATION, CHIEF OF LOWER BRULE SIOUX.

1890.





(H. B. Perry, photographer, Chamberlain.)

CROW CREEK AND LOWER BRULE AGENCY, SOUTH DAKOTA.

WHITE GHOST, CHIEF OF CROW CREEK BRULE SIOUX.

BRULE SIOUX BOY.

USEFUL HEART, SECOND CHIEF OF BRULE SIOUX.

The school and teacher's house at White river, near Brule, stand in the river bottom close to the hills, and are not very attractive.

The schools at Driving Hawk's camp were about on a plane with the White river schools.

At the mouth of White river, at Yellow Hawk's camp, in a medicine lodge, a dance was held in August, presided over by the medicine man. We arrived at dusk, and, along with some Indian boys who spoke English, we approached and stated our mission to an old man and expressed our desire to see the dance lodge. He led the way into a well defined form of temple, built of logs, with an inclined roof of reeds, brush, and mud, of about 30 feet in diameter and about 7 feet high at the base on the outside and rising to about 16 feet in height, the center resting on 8 columns of about 10 inches in diameter and about 5 feet apart, giving an octagonal outlet to the sky, where the poles project over the edge in an irregular manner. We entered through an irregular approach, built out about 4 feet from the entrance of the circles and of a right angular plan, 4 feet wide and 6 feet high. Around the outer circles were seats of strong planks 14 inches high, and in the middle burned a small fire. In the back and opposite stood or sat the great medicine man. He gave us his age as 79. On his right was a tambourine shaped drum, covered, as he said, with horse skin, and with a number of whistles and jingling bells lying inside of it. We "tum-tummed" on it and it gave a pleasant sound. This drum sat on the ground on a projecting column of white earth 2 feet square, earth whiter than the rest, and on top of the earth was a large painted stone with a rude painting of a face upon it, all surrounded by blood red earth. This gave a picturesque effect to the whole. To the right of a small square column of earth stood 6 small sticks 2 feet high with small black bags or cushions on the ends, to which were fastened little feathers and very small trinkets, the whole surrounded with innumerable oddities, among them being a long wooden spear, the top painted green (and of the regular pointed shape), and below the painted part some irregular notches, and below these at regular intervals were 4 or 5 groups of feathers. To the left of the old man was a great drum, the head stretched on the top of a well made tub and covered with cowhide and profusely ornamented.

As the hour for dancing had not arrived, we went outside and moved around among the different wigwams or, as the Dakotas say, tepees. In the first one we entered they were engaged playing the game of dice or plum stone, using 6 plum stones differently marked. A number of thin sticks, also variously marked, were placed in a common pot. All won from this pot, the banker cashing them at the end of the game.

The sound of drum beating and singing took us back to the medicine lodge, where, after waiting in the weird light of the fire for some time, men and women began to enter and were seated around the wall on the low benches. These people are all blanket Indians and wore highly colored blankets. After the lodge was well filled the dancing began. The dancers were mostly women. They went through a great many forms and quaint positions, accompanying them with a song or chant, the men aiding in the song. Now and then the women stopped singing and the voices of the men alone were heard. At the end of one of these pauses an old man on the outer row rose from the group of singing men and approached our party of 3 and addressed us: "You white men have come from a long way and we are dancing with pleasure to see you. We are very poor and you have long pockets. We are very much in need, and we would like to have something to buy coffee with, and we put the price of your admission to see us at \$1 apiece." We agreed to pay \$1 for the whole party, which compromise was accepted with thanks. The dance increased in vigor and ended at midnight.

On the following evening we went to see another dance; but with the exception of seeing many Indians sitting around an old bass drum and an old woman standing over a fire stirring a kettle of soup made of corn, squash, and melon, there was very little in it. This was in a square log house adjoining the stable or cattle shed, about a mile from the agency. These dances are held more for the purpose of pastime than anything else, and are the best means of amusement they have.

There are at Brule a great many ghost lodges. The reason for them was given in this way: a member of a family dies and a lodge like other lodges in form is erected, except that a ghost lodge has a line of little willow rods 2 feet high all around it. The parent or other relative announces that he has built a ghost lodge to the deceased and gives them to understand that he is ready to receive whatever any person is willing to give as consolation presents. People bring everything conceivable, and some of great value among themselves. When the lodge is filled with presents it is announced, the contributors assemble, and a distribution takes place. Everybody is given something to carry away in remembrance of the dead.

These Indians continue the practice of eating dog meat at all their dances and feastings. After killing the dog it is held over a fire and singed till the hair is burned off; then it is boiled in a pot over a slow fire and in a general hash of vegetables of every variety obtainable. Dogs are rarely beaten by the Indians; they are well treated and have the run of the tepees, and often sleep in them.

The Indians still have their old councils, and they hold them frequently. Any difference they may have with the agent or any other public matter brings about a council. At this they sit around in a circle, as of old, and the points of difference are argued by the different factions. At the end of the discussion the orator for each side is selected and argues the claim of his party. Then a vote is had, the pipe is passed, and much gravity and solemnity grace the occasion.